

Pam-China
Speer

THE
CHINA
OF
TO-DAY



ITINERATING BOAT OF REV. A. A. FULTON, D.D.
CANTON, CHINA.

DR. FULTON, PREACHERS AND CHRISTIAN BOYS ON
BOAT WHICH HAS BEEN IN SERVICE SINCE 1901

THE CHINA OF TO-DAY THEN AND NOW

We have met travelers who have visited Canton, and have seen absolutely nothing of the missionary work of the Presbyterian Church. They have seen the thousands upon thousands of boats of every kind crowded upon the river, and they have gone through the reeking streets, and smelt the incense burning in the temples and seen the half naked masses of busy people toiling under the burden that is called life. They have heard the unintelligible clamor of the strange tongue, and been dazed by the great yellow, sodden rush of human movement like the tidal ebb and flow of the muddy river, and they come away thinking and saying that the idea of penetrating and transforming all this by Christianity, is a delusion. They would think and speak differently if they had seen what we had seen, and especially if they were able to compare it, as I can, with conditions of fifteen or twenty years ago. Then, most of the work which is now carried on did not exist. No such crowded company of eager listeners could have been gathered as met one wet night in the Second Church of Canton and there would then have been no response at all to a call for immediate decisions for Christ and His Church. Then, I think, there was scarcely an in-

dependent or self-supporting church in the province; now there are many, and the great work of propagating Christianity is being carried forward by Chinese Christians themselves. Then, even in Canton, exposed for a hundred years to Western influences, the old stagnant ideals were still dominant, and all inclusive; now, the yeast of new principles has sunk down deep into the great mass of Chinese thought and feeling, and though the mass looks still the same, the ferment of the new life is there. Happy ought we to be to whom God has given so large a share in a work so great, and *we ought to be ready also, as the greatest and most successful propagator of Christianity said he was, to do whatever is in our power, and to make whatever sacrifice may be required, in order that the great opportunities of these days may not be allowed to slip by.*

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From Peking, the old capital of the Manchus, dirty, decrepit, unchanging, we came out across great pitiful acres where one of China's wandering rivers had left its old bed, and was roaming lawlessly across the country, spreading ruin over hundreds of square miles. With the mud piled deep over their farms, the people were warring with the stream, to shut it back into servitude. All the rest of the day to Shan Hai Kuan we crossed broad plains like our own north-

west, with millet instead of corn. The train stopped for the night at Shan Hai Kuan, and we went out in the moonlight to the great wall of China, and walked along its battlements and looked away at its dim outline crossing the plain and climbing the great hills. It possessed still the massive, solid grandeur of its past but it lay there in the dim light crumbling away in decay and neglect, unrelated to the great movement and uses of humanity, rich in memory and stuff for human service but dumb, unlighted. What truer symbol of China could there be?

It is day time now and the rich autumn sunshine is falling on the farmers gathering in their crops and *we see poor, huge China like the wall, wandering, in the half light and no whither.*

ROBERT E. SPEER.

NOTE—Sec'y Robt. E. Speer and party have just returned from a visit to China, Japan, Siam and the Philippines.



Dr. and Mrs. V. E. Yang. Dr. Yang, a former student of Hanchow College, is now a powerful evangelist whose message has quickened many Christians and won many to the Saviour.

CHINESE CHRISTIANS AND EVANGELISM

The situation in China to-day for the work of the evangelist is not one which permits thoughtless, highly colored, over-enthusiastic optimism. We are in the midst of a great battle and the line sways back and forth. On the desk as I write there lie letters from six provinces answering questions about the evangelistic work, and there are shadows in the reports as well as sunlight. Attacks which we hoped would sweep all before them have won only the first trenches. Positions which we thought abandoned by the enemy have been occupied again. Many of us must now admit that we over estimated the present direct value to Christian work of the great intellectual and social movements of recent years.

But when all admissions which the situation calls for have been made and we face conditions as they are rather than as we wish they were, one is justified in speaking in strong terms of the evangelistic opportunity. From each of the six provinces referred to come reports of greater willingness on the part of people of all classes to give the gospel a hearing. The country districts in all directions are opening rapidly to Christian influence. There has been a very marked change in this respect in

the report which comes from *Hwai Yuen* in north AnHwe province. From *Nan-king* comes the news that in the large county seats whenever there have been evangelistic meetings the attendance has been quite large, and in centres where the work has been in progress for some time the number of inquirers is very satisfactory. In the *Lui Chow* peninsula, just opposite the island of Hainan and territorially a part of that mission, an itinerant missionary found a number of inquirers although there is neither Chinese nor foreign evangelist resident in



The thoroughfare on which the street Chapel in Soochow is located. It leads to the city gate and is always crowded.

that region. *Soochow* reports a far greater openness among the country people than five years ago, and in a city centre large attendance at preaching service four nights each week. Dr. Shoemaker of *Yu Yao*, Chekiang, says, "there is certainly an unusual openness of approach to the old scholar class. The ladies are well received in the homes of the leading families, and sons of the oldest and most aristocratic families are being sent to Christian schools even at the risk of being won away from the faith of their fathers. The people in the country districts give the gospel a more respectful and interested hearing than formerly. Some of our country congregations have made a marked growth lately, and it seems to be spontaneous." My personal observation in our *Hangchow* field is similar.

A few specific instances drawn from our *Hangchow* field, probably typical, are indicative of the new opportunity to get a careful hearing for the gospel. In a district in the mountains a hundred or more miles south, one of the Chinese evangelists was asked by the county magistrate to help in settling peaceably a long standing feud in a mountain district. He succeeded in doing so and came into close contact with the leaders of the clan, who were evidently impressed with the possibility of what the gospel might do for their community.

As a result they asked that work be opened, gave a temple for the preaching hall and another building for a school. They are bearing the expenses of the school and have promised to give to the church the deeds for two acres of farm land now held as public property. A school and a night school are running regularly and there are a large number of the people under instruction as inquirers.

As I write we have just closed a series of night evangelistic meetings in one of our city chapels. Eliminating the little children and a certain proportion for those adults who did remain for any length of time, we had by actual count a total attendance of nearly sixteen hundred. On the closing night sixty signed cards for Bible study and at the first date set for classes twenty-seven of these appeared.

One of the significant opportunities in evangelism is the openness now apparent in many sections among the student classes and among business and professional men as well as among some of the newer officials.

So far it has been found extremely difficult to get men of these classes to come to the point of open acceptance of Christ and of uniting with the church. In other words the situation is not one calling for jubilation, but for hard work and earnest prayer. The church must



Mrs. J. N. Hayes of Soochow with her Sunday-school class.

willingly use any proper method which will increase her contact with such groups of Chinese and co-operate with all agencies whose activities help in this task.

All over the country new types of work are developing. In the larger cities what would be called at home "institutional" work is being taken up. Night classes and reading rooms are being opened up and the indications are that a great opportunity will come through these agencies. The reading rooms seem to be well patronized and if personal relationships are established with those

who come, the opportunities will be very large. Chinese social customs are such that it is not difficult to establish these relationships.

In a moderate way the church in China is entering upon lines of social service. One very effective and practicable method is by the use of the popular lecture. It is impossible for those not familiar with Chinese conditions to realize the amount of ignorance and superstition which directly or indirectly contributes to the spiritual as well as intellectual and physical injury of the people. Lectures on hygiene and sanitation reaching thousands of the ordinary people who will be little influenced by the press or the school is not only a type of service well worthy of the Christian church, but one which will help to create conditions favorable to the spread of the gospel. In a work of this kind just opened in Hangchow we have found it practicable to relate the lecture work and the direct gospel preaching very closely.

But when all is said, the chief agents in making the Chinese Christian in belief and conduct must always be the Chinese Christians. And it might not be too much to say that the largest opportunity for evangelism in the sense in which it is used here, is in the Christian church. There is no limits to the power which can be developed. From Yu Yao comes the report of a community

where there has never been a paid worker, but where a Christian shop-keeper has led services in his own house until a congregation of a hundred members has grown up. Ten minutes walk from our home is a beautiful little chapel built by one of our Christians around which a little group of believers has grown up. In one of our country districts a few Christians living about four or five miles from the self-supporting church of which they are members, a few years ago with the pastor's approval, decided to have occasional meetings in the home of one of their number. To-day this group has grown to a membership of seventy. The original little one-roomed house and the two adjoining have been purchased, a dining room and kitchen have been built. Five Sundays out of eight they carry on their own services. Probably nine men out of ten in this purely farming section cannot read, yet from this group there have developed seven or eight men who can acceptably lead the Sunday service, and fifteen or twenty men who can lead the C. E. meeting, while ninety per cent of the men can read the new Testament. On a recent visit nine members spoke briefly and four lead in prayer in the C. E. meeting. At intervals they raise a fund to employ a substitute for one of their number in the fields and he goes out to preach.

Our local church is not only self supporting, but is giving one and a half times as much for benevolent purposes as it spends on congregational expenses. In one of the country fields the per capita giving has been more than doubled in the last four years. This field which



The slightly and well nigh inaccessible heights along the way to the "Mountain Church" studded with heathen temples, Chefoo.

includes a number of small groups with a total membership of 130 has had an every member canvass for the next year's finances and if the pledges are met the contributions will be at a rate which will mean self-support when any group or combination of groups can reach a membership of 140.

One other great opportunity is that of so relating the churches that all the forces of the church shall be brought to bear as one on the great task before us. The vision of it stands before many a Christian leader, and in many a community long steps have been taken in this direction.

FRANK W. BIBLE.

THE LEADERS OF THE NEW CHINA

From the beginning of missionary endeavor in China, educational work has played an important and indispensable role. None will deny the value of a well-graded system which takes the student at the commencement of his school career, and by which his progress can be followed, his problems studied, until finally he graduates from the College, Medical School or Theological Seminary with his intellectual equipment developed so as to enable him to shoulder his share of the task that the Chinese Church and the missionary body hold in common. Such, briefly, has been the aim of those engaged in educational work in connec-



The first graduating class of the "Emma Roehl Locke Girls' Boarding School," Chenchow.

tion with the Presbyterian Mission in the province of Shantung.

The opportunities in days gone by were great indeed, but at the present they are even greater—in spite of the fact that the Government has established schools of all grades, which are being carried on all over the country with varying degrees of success. It is, in fact, in view of such conditions that the Christian educational system must still be the means of preparing men who shall be equipped to do the work which we all recognize must be done by the educated Christian Chinese eventually, rather than by the foreign missionary.

The doors that are open to those in educational work in China are no different from those that present themselves to men and women who are teaching in countries where work of that nature is still in the earlier stages. There are, first of all, those opportunities along purely educational lines—the forming of careful habits of study and the realization, on the part of the student, that these subjects that he is studying are interrelated and have a bearing one upon the other. The lack of sufficient textbooks in the vernacular is naturally a handicap and the fact that very few are able, except in the last few years of study, to read English with any degree of readiness makes the task of the teacher doubly hard. However, this opens up an

even greater avenue of approach for the instructor, who, in his own collateral reading, must bring to the attention of the student facts of which he is personally denied the knowledge. The burden lies, then, more on the teacher than on the student in those cases where there is an insufficient bibliography. To offset this disadvantage there is the opportunity of translating and preparing textbooks which will be of assistance in helping the student in the preparation of whatever calling he will choose to follow.

A young man desirous of doing educational work on the foreign field and who has, let us say, specialized in scientific work, will find it one of his greatest sources of satisfaction to direct the student in the study of the branches with which he has already familiarized himself, and which are untrodden fields to those who look to him for guidance with an earnestness and sincerity which is rarely found in the class rooms at home. The same would be true in reference to the graduates of our engineering schools—for the Chinese who are qualified to carry on that kind of work are comparatively few. What a chance, then, there is for civil, electrical and mechanical engineers in this land, who, in addition to teaching the student the essentials of his profession would also help him to see the far-reaching benefits that

would come from a body of consecrated, Chinese Christian engineers. In the teaching of the humanities it is equally the case, for the men that you are meeting in your classes, day by day, are those who, in the days to come, will take their places in Christian work, either as teachers, evangelists, ministers, or business men.

Too often it is true that those Chinese who go to western countries for the completion of their education are trained away from their home conditions, and, upon returning to their native land, find that they must readjust themselves in order to be of real service to their fellow countrymen—an adjustment that is difficult of accomplishment. The opportunity then comes to those engaged in mission educational work to train men along lines that shall not wean them away from their home surroundings, so that, when they have passed through our schools they will be ready to step into some definite place and do their share in putting the shoulder to the wheel.

In addition to the chances already mentioned, there come abundant opportunities of getting into touch with the men by means of activities outside of the regular school curriculum. Nobody will deny that in athletics, literary societies, athletic associations, musical organizations and the Young Men's Christian Associations, the foreign instructor, who is so inclined,

will find an invaluable agency at his disposal in his efforts to mould the character of the men and boys in his institution. To get the men to play even a losing game in a spirit of friendly rivalry; to have them learn the importance of team-work whether in athletics, society work or Christian service, is to build up their moral fibre, to mould their thought at a time when it is more or less easily accomplished, and to broaden their outlook in life and to take them away from the atrophying effect of self-centred thought.

“China for the Chinese” is as acceptable a slogan for the missionary as it is for the most rabid exclusionist, and it is true, that for the best results, *the leaders of New China must be men of careful intellectual habits, who, in the performance of their duties as practical Christians, will raise the moral tone of their community and mould popular thought along true lines. To turn out men of that calibre is the opportunity, then, of those engaged in educational work in this land, a work which, together with evangelistic enterprise, must take advantage of the present state of mind of the young men and women of China before it is too late and the mental processes of the natives are crystallized in forms that are not conducive to the production of the best results.*

SAML. J. MILLS.

FOREIGN MEDICINE AND CHRISTIANITY

There was a time, not very long ago, when the medical opportunity in China was not educational. The Christian doctor had to overcome fear and superstition. He had to teach the Chinese the value and superiority of foreign medicine. He had to create a demand for this same foreign medicine in order to have patients, for patients were his opportunity to tell of Christ.

Now the Chinese go willingly and gladly to foreign doctors and there is also a demand for Chinese doctors who know foreign medicine. The financial side of the matter is so attractive that Canton already has three good-sized non-Christian medical schools and I don't know how many small ones; while it has only one school under Christian auspices, Hackett Medical College for women. This shows that while Canton is turning out doctors every year many of them are not learning Christian principles with their medicine.

At present foreign medicine and Christianity are closely connected. If the foreign treatment of disease is not good then it must be because the foreign God is not much good either. There are few laws concerning medicine. Any school can turn out doctors, or one does not even have to attend a school to call



Clinic at "The Hackett Medical College for Women," Canton.

himself a doctor. As a rule foreign medicine brings more money than Chinese. Therefore it is more desirable to be a foreign trained doctor. It is all very simple and easy.

This condition of affairs is not going to last very long. China is awakening

very fast. Her men and her women are going to distant countries and are coming back. China is going to have a medical profession. No foreign country can send doctors into the highways and byways of this great country. Her own sons and daughters must heal her sicknesses and attend to her dying ones. The important question to us is: Shall China's medical profession be Christian? Shall her doctors bring to her millions of sick and dying the love and saving power of Jesus Christ or shall the Almighty Dollar grow larger and larger until it becomes the supreme god of the profession?

The Chinese are fast demanding the best educational advantages. They will attend the best schools. Are the best schools to be Christian or Non-Christian? This is the question that must be answered soon. All the schools in Canton are in great need of apparatus and teachers. Our Mission medical school cannot hope to keep up with the increasing demands upon it unless it has immediate and sufficient help in people and apparatus. Our graduates are going into the country villages and are doing good work. But they are not sufficiently well trained to take charge of the medical work in a country mission station, for the Board still feels it necessary to send doctors to the country. These missionary doctors see a certain

number of patients, but one man or even two, cannot hope to extend his influence and healing ability except over a small area. They can never really heal China.

If, however, a good medical school was built up in Canton, and these foreign doctors could come here to teach so that the Chinese would be well enough trained to take up the country hospitals and run them well, a few years would show a great increase in the sphere of Christian activity. We are graduating about seven or eight girls a year. These girls are, almost without exception, Christians. If these girls were better trained they could be put in charge of our mission hospitals in the country. They could hold their own with foreign trained doctors and command respect from the foreigners as well as the Chinese. Seven or eight well trained Christian Chinese women doctors a year help in the healing and saving of China.

The Chinese can heal and preach as well as we can if they are as well trained. Why not give them a chance? Give them a few good medical schools and in a short time the Boards will not have to send doctors to China. China is bound to supply her own doctors. Already Canton has as many doctors as it needs, if they were all well trained, but many hardly know the first principles of medicine. The Mission Board's schools cannot turn out all China's doc-

tors. *There will always be non-Christian doctors, but the Mission Board's schools ought to turn out the best doctors. The Missions can see to it that Christian medical education is not inferior to non-Christian medical education.*

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